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ASCAMOT;

OR,

LAWS AND REGULATIONS

OF

THE CONGREGATION

OF

Spanish and Portuguese Jews,

ENTITLED

שער השמים

LONDON.

REVISED AND AMENDED.

5632—1872.

LONDON:
PRINTED BY WERTHEIMER, LEA & CO.,
CIRCUS PLACE, FINSBURY.

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The following Laws were chiefly promulgated in Portuguese, and in the year 5597 (1819), *were translated by order of the Meeting of the Elders, by three Gentlemen from their body. The object sought by these Gentlemen in their labours was fidelity of version.—Hence, a foreign idiom is discernible in many parts of the Work, obviously demonstrating, a translated, not an original, work.*

ASCAMOT

OF

THE YEHIDIM.

I.

Union of the Congregation.

Duly considering how important and beneficial has been the Union of our Congregation, since our settlement in this country, in the year 5416—1656, and impressed with the conviction that the preservation of this Union is essential, not only to our present, but to our future welfare, it is resolved that there be not allowed in London and its suburbs (that is, within six miles distance from our present Synagogues) any other than our holy Synagogues of *Shaar Ashamaim*, unless two-thirds of the votes of the *Yehidim*, in meeting assembled, shall decide that another is necessary, when it may be established under such conditions as may then be determined upon.

In order, therefore, the more firmly to establish and secure this object, it is hereby enacted,—That any member of this Congregation attempting to form, or aiding in the formation of any other Syna-

gogue, within the limits above mentioned, without such a decision having been arrived at, shall be deemed a violator of this *Ascama*, and become subject to the following penalties:—

To pecuniary fines, according to the gravity of the offence; to exclusion from the list of *Yehidim*, and forfeiture of all rights as a member of the Congregation; and to refusal of burial in the *Carreira* of our *Beth-Haim* while in contumacy.

And it shall be incumbent on the body of Elders, on learning any case of violation of this *Ascama*, to enforce these penalties, or such of them as may meet the case under consideration.

It is further declared that any *Yahid* or Congregator, desirous of holding an assembly for prayers with *Minyan* in any private residence, on the mornings when the law is read, shall previously apply for the permission of the gentlemen of the *Mahamad*, and in case of his holding any such assembly, without obtaining their consent, he shall become liable to a fine, not exceeding Ten Pounds for each offence. Should any *Yahid* or Congregator, through illness, be incapable of attending the Synagogue on the days of *Rosh Ashana* and *Kipur*, and desire to have prayers read at his house, this may be allowed by the *Mahamad*, provided that all offerings made on such occasions be paid over to the *Gabay* of the *Sedaca*.

II.

Institution of the Finta.

The *Finta* (or assessment) was first instituted at a meeting of the heads of families in the year 5467, when the maximum was fixed at £600 per annum; it was subsequently (in the year 5498) increased by the *Yehidim* to £900 per annum, and lastly, it was again increased, in the year 5569, to the amount of £1,400 per annum, always subject to the determination of the elders, as to the sum which should be raised within these limits. In accordance, therefore, with the above stipulation, and the regulations which from time to time have been established, it is hereby enacted,

1st. That the Elders of the Congregation shall every two years fix the amount to be raised as *Finta* for the ensuing two years, and the same shall be assessed by the *Mahamad* (being complete), together with ten *Fintadores,* to be elected by the *Yehidim* at large, at a meeting duly summoned for that purpose; these shall meet in three classes, each to make out a list of assessment, and the aggregate of such lists being divided by three, the result shall be the amount of each individual's assessment, it being declared and understood, that the highest *Finta* shall in no case exceed £40, nor shall the lowest be

under 20s. per annum. Any deficiency in the number of the *Mahamad* shall be supplied by the *Yehidim*, at the aforesaid meeting of election.

2nd. Fathers and sons, brothers, uncles, and nephews, and brothers or uncles by marriage, shall not serve together as *Fintadores*.

3rd. Every *Fintador* shall consider himself pledged not to suffer favour, affection, or antipathy, to influence him, but shall act to the best of his deliberate judgment, for the benefit of the Synagogue; and he who does not accept being a *Fintador*, or does not join his associates in the class meetings, shall pay a fine of Five Pounds to the *Sedaca*, and shall be subject to a similar fine of Five Pounds for non-attendance at the meeting for making the division of the lists.

4th. Any *Yahid* quitting the country may withdraw himself on paying one year's *Finta* or assessment, besides what he may be indebted. And every newly admitted *Yahid* shall be assessed by the gentlemen of the *Mahamad*, until the periodical assessment is made.

5th. The said *Finta* shall become due for the first six months on the day of Purim, and for the second six months, on the first of Elul, together with the offerings that may be due; and in case of any person or persons evading the payment of the said *Finta* and offerings, or any part thereof, and at the end of the year not having paid the Syna-

gogue, every such person shall be considered as committing the offence of withholding the money of the poor, and should he continue in arrear twelve months longer, he shall be liable to the forfeiture of his seat (of which notice shall be given him) unless the *Mahamad* receive a satisfactory reason for the non-payment of his debt to the *Sedaca*.

ASCAMOT

OF

THE ELDERS.

I.

Election of the Parnassim & Gabay of the Kaal.

It being highly essential for the good government of this *Kaal*, that its *Mahamad* should consist of God-fearing men of capacity and respectability, the election of the four *Parnassim* and a *Gabay*, of which the said *Mahamad* is to be composed, shall be vested in the body of the male *Yehidim* of the congregation, and be conducted with all possible consideration and solemnity, it is therefore enacted:

1st. That two *Parnassim* shall be elected in the month of *Adar*, whose period of office shall commence *Shabat Agadol*, and two other *Parnassim* and a *Gabay* in the month of *Elul*, whose period of office shall commence at *Rosh Ashana*, for which

purpose meetings of the *Yehidim* shall be convened at the appointed periods to proceed to these Elections. That in January in each year the dates of the two Elections shall be fixed by the *Mahamad*, and entered in a book to be kept in the Vestry Room. That twenty-one days prior to each of the Elections, the *Mahamad* shall cause to be entered in the same book the names of the Gentlemen nominated by them for *Parnassim* and *Gabay*. That at any time, not later than fourteen days before the Meetings, it shall be open to any *Yahid* to nominate, in writing, any other duly qualified *Yahid*, which nominations shall be entered by the Secretary in the same book. That no further nominations shall be received at the Meetings for Election. That no nominations shall be made without the written consent of the nominees. That all the nominations shall be inserted in the summonses convening the Meetings for Election, and that at least seven days' notice shall be given of those Meetings. That the book containing the information referred to shall be open to inspection on any day on which the Vestry Room shall be open for business.

2nd. No person shall be elected *Parnas* or

Gabay without having been a *Yahid* for at least two years, and being above the age of thirty years for *Parnas*, and twenty-five years for *Gabay*, except he has already been elected to the office of *Gabay;* nor shall he be eligible unless his contributions to the *Sedaca* for *Finta* and offerings, in the two years preceding the period of election, shall have amounted to not less than six pounds per annum; nor shall any *Yahid* be allowed to vote at such elections if indebted to the *Sedaca* for more than two half-yearly accounts, at the time that the said election may take place.

3rd. Should the number of nominations exceed the vacancies that have to be filled, a ballot shall be taken at the said Meetings, and shall remain open for one hour, and the names of those having the largest number of votes shall be declared elected; and in case of equal votes, the eldest of those having such equal votes shall be the elected. At these elections no salaried officer of the congregation shall be allowed to vote, or be nominated as a candidate.

4th. The following shall not serve together in *Mahamad:* fathers with sons, sons-in-law or

step-sons, grandfathers with grandsons, brothers or brothers-in-law, uncles with nephews, whether by blood or affinity; but in the relationship by affinity, it is intended only in case the wife through whom such relationship subsists be living.

5th. In the event of a vacancy, either in the office of *Parnas* or *Gabay*, by reason of resignation or any other cause, a meeting of *Yehidim* to fill up such vacancy may be convened by the *Mahamad*, the election to be held in the same manner and on the same conditions as hereinbefore provided for the half-yearly elections.

6th. The above-named elections shall be proclaimed in Synagogue on *Shabat Agadol*, and on the Sabbath preceding *Rosh Ashana*, or within four days after any other election, first naming the elder of the two *Parnassim* elected; and at any time when it shall appear to the *Mahamad* for the time being, that any election of *Parnas* or *Gabay* made within the antecedent month is wholly improper, the said *Mahamad* shall have the power to propose, in a meeting of Elders, to annul the said Election; but no individual

Elder shall have the privilege of making such proposition, nor shall it be deemed to pass in the affirmative unless two-thirds of the Elders present vote in favour of it, as well at the confirmation, as in the first instance.

7th. Every person accepting the office of *Parnas* or *Gabay*, shall be obliged to attend to all its duties for the term of a year, or for the term for which he may be elected, and to offer, equally with his colleagues, in all the offerings in which the *Mahamad* are accustomed to offer jointly, not exceeding five shillings each time.

8th. Each one of the *Parnassim* shall preside three months, namely, from *Shabat Agadol* until *Rosh Hodesh Tamuz*, from that day to *Rosh Ashana*, from that day to *Rosh Hodesh Tebet*, and from that day to *Shabat Agadol*, beginning with the eldest of those elected, in the antecedent six months.

9th. Every person who has served or been fined for the office of *Parnas* or *Gabay*, shall, from the time of his election, be summoned to all the meetings of Elders of the Congregation, during the time of his continuing a *Yahid.*

10th. In the event of there being no person serving in the *Mahamad*, all the duties of *Parnas* shall devolve on the eldest of those who last went out of office; and in his absence, the next in rotation, until there be a meeting of Elders, which he shall call within fourteen days from the day on which the duties of the office devolve on him.

II.

Regulations respecting the Finta, and Election of Fintadores.

To provide for the expenses of our Synagogues, as well as for the assistance of our poor, the *Finta* annually paid in the Congregation was established; and in the year 5569 a meeting of the *Yehidim* fixed the maximum amount thereof at £1,400 per annum. The mode of raising the said *Finta* shall be as follows:—

1st. Every two years, at the Annual Meeting of the Elders, the said gentlemen shall take into consideration the amount to be raised as *Finta*, within the limit of the said £1,400, and in the month of *Tebet* ensuing, notices shall be issued to the *Yehidim* to meet in the Chamber of the *Mahamad*, on the day and hour which the said *Mahamad* shall appoint, to elect ten persons, who, jointly with the five gentlemen of the *Mahamad*, shall be the *Fintadores* (assessors of the *Finta*), the ballot for which shall be open for one hour from the time fixed for the meeting.

2nd. The said ten persons shall be elected by a majority of votes, observing that each of them must be a *Yahid*, and that there do not exist between them and the gentlemen of the *Mahamad* any of

the degrees of relationship, which, according to the *Ascama of Yehidim*, No. 2, prevent their serving together. And he who shall refuse to accept the office of *Fintador*, shall pay a fine of Five Pounds to the *Sedaca*.

3rd. To make out the list of the *Finta*, the aforesaid fifteen *Fintadores*, shall meet in three classes, namely, the five gentlemen of the *Mahamad* forming one, and if there be not five persons in the *Mahamad*, the *Yehidim* shall also elect, besides the ten *Fintadores*, the number of persons wanting to complete the *Mahamad*, and the other ten shall be divided into two classes, each class making a separate list of assessment: and after these three lists are made out, the whole fifteen *Fintadores* shall meet, and, summing up the amount at which each person is assessed in the three different lists, they shall divide the product by three, and the result shall be the annual *Finta* for the two years following, observing that all this must be done before the 15th *Sebat*.

4th. Should any one of the *Fintadores* who are elected fall ill, absent himself, or die, before having met the other *Fintadores* of his class, and should this happen after the 10th *Sebat*, so that there be not time to call a meeting of the *Yehidim* for a fresh election, the *Mahamad* shall elect another in his stead, under the same restrictions as regards relationship.

5th. When, at a meeting of the Elders, any new

Yahid is admitted, the *Mahamad*, in complete *Mahamad*, shall immediately after the confirmation assess the new *Yahid*, which assessment shall serve until the period of making the new general *Finta*.

6th. If any person represent to the *Mahamad* that, in consequence of an alteration in his circumstances, he cannot pay the whole *Finta* imposed on him, the *Mahamad*, in complete *Mahamad*, may lessen it for the future, as shall appear just to them, until a new *Finta* be made.

III.

Admission of Yehidim.

As one of the principal points on which depends the prosperity of this Congregation, is the selection of its *Yehidim*, great care and consideration should be had as to the persons to be admitted into their number, for which end,

1st. Only the Meeting of Elders shall have authority to admit persons as *Yehidim*. All Spanish and Portuguese Jews, or the descendants of such, or who shall have congregated with our community for at least twelve months, shall be eligible; also those who, coming from abroad, have always followed our ritual, and those who shall have married, or be about to marry, the daughter of a *Yahid*. And the Gentlemen of the *Mahamad* shall lay before the Elders at their annual or other meetings, the names of persons who desire to be admitted, or whom they may deem proper to recommend for election; but in the case of persons marrying the daughters of *Yehidim*, that fact shall not of itself give the right of nomination to the Gentlemen of the *Mahamad;* but the application for election must emanate from the individual desirous of being elected.

2nd. All persons above the age of twenty-one years may be proposed for *Yehidim*, except those

who may be indebted to the *Sedaca* for more than one year's offerings.

3rd. The person proposed for admission as *Yahid* must have two-thirds of the votes in favour, as well in the first proposition as in the confirmation.

4th. Every *Yahid* from the time of admission shall become subject to, and bound to observe all the *Ascamot* in force at that time, and all others that shall afterwards be made by the *Yehidim* or Elders, and the said *Ascamot*, shall be printed and furnished to all the *Yehidim*, charging two shillings and sixpence for each copy.

5th. Should any *Yahid* be admitted on the list of *Sedaca*, he shall immediately cease to be a *Yahid*; also, when any *Yahid* shall be indebted for three years' *Finta*, and offerings, his name shall not be put in the new list, and he shall forfeit all the rights and privileges of a *Yahid* of this Congregation, provided that he shall have received at least three months' notice of his position.

6th. Any *Yahid*, being an Elder, having been withdrawn from the list, either from having quitted the kingdom, or from being in arrear, may, on being re-admitted as *Yahid*, be also received as an Elder, but only by a vote of the body of Elders; but any *Yahid* withdrawing himself for any other reason, not approved of by the Elders, shall not be re-admitted without giving satisfaction, and paying such fine as the Elders in their discretion may

impose on him; and should he die without having given such satisfaction, he shall not be buried in the Carreira of our *Beth-Haim*, unless his executors or representatives shall formally engage to pay what the Gentlemen of the *Mahamad*, in complete *Mahamad*, shall impose, besides his debt to the *Sedaca*.

7th. Should any *Yahid* be proved to have departed from the tenets of our holy religion, by publicly professing another, he shall be immediately excluded from the list of *Yehidim*, provided that the Elders shall be convinced of the existence of the fact.

8th. Should any *Yahid* dismiss himself, alleging his intention to quit the kingdom, or the limits of this Congregation, and under this consideration his resignation be accepted, and at the expiration of two years he be found established within the said limits, he may be again proposed for *Yahid*.

9th. Should any *Yahid* be convicted of fraud, or any other criminal offence, he shall immediately be excluded from the list of the *Yehidim* of the Congregation.

IV.

Regulations respecting the Finta for Beth-Haim.

The expenses we are at for the cost and maintenance of our burial grounds being very considerable, independently of the payments to the officers and guards for the safety of the bodies, it has been found necessary to impose at different times the following rates to reimburse the said expenses:—

1st. When any person is admitted a *Yahid* of this Congregation, he shall pay the first year, for once only, a sum of Five Pounds; also the half of his annual Finta, towards the expense of the *Beth-Haim*. This amount shall serve as payment for the graves of his wife and descendants. Any person coming from abroad shall pay the same rate (not being a son or daughter of a family that has already paid it) at the time of marriage or death, and it shall be at the option of the Gentlemen of the *Mahamad*, not to require the said rate of those, who, they conceive, may not have the ability of paying it, but they shall accept from no one less than five pounds; and if any one refuse to pay it, not giving a satisfactory excuse to the *Mahamad*, no seat shall be given to him in the Synagogue, nor when he dies shall he be buried in the Carreira of *Beth-Haim*; and, in the event of the decease of

any casual resident amongst us, not having paid the above rate, the *Mahamad*, in complete *Mahamad*, shall have authority, previously to the burial of such person, to demand of his or her representative any sum they may think just, not exceeding twenty pounds.

2nd. If any *Yahid* or Congregator choose to buy ground for one or more graves to be reserved in the *Carreira* of our burial-ground, for himself or for others, he shall pay for each place five pounds, whether it be in the great *Carreira*, or in the small; but, if within thirty days he shall desire to cede his right to any of the said reserved graves, there shall be returned to him the half of what he paid for them, and the said graves shall be considered the first in the *Carreira;* and any *Yahid* or Congregator, who may wish to have a foundation to any grave, previously to depositing the body therein, or who may purchase reserved graves with the intention of having a foundation made, shall pay fifty shillings extra to the *Beth-Haim*.

3rd. It is understood, that neither the payment of the rate of *Beth-Haim*, nor of the half-rate abovementioned, nor the purchase of any reserved grave, shall entitle any person to be buried therein, or in the *Carreira*, if, according to the *Ascamot*, he shall have incurred the penalty of not being buried in the said *Carreira*, or if he has ceased to be a *Yahid* or Congregator.

4th. There shall be kept in the books of the *Sedaca* an account of the expenses and receipts of the *Beth-Haim*, in which the said *Beth-Haim* shall be always valued at fifty pounds, and this account shall be debited, with expenses of repairs, taxes, salaries to the Keepers, and other contingent expenses; and credited for the said rate, and the half-rate, and the purchase of reserved graves, the balance at the end of each year being carried to profit and loss, there always remaining in the account the fifty pounds valuation above-mentioned.

5th. The *Mahamad* shall appoint guards for the safety of the bodies in the *Beth-Haim*, to be one man every night except Friday night, when a Christian shall be engaged to attend in addition; the hour of watch shall be from sunset till five in the morning in summer, and till seven in the winter; and in aid of this expense, the *Hebra*, in the account which it delivers of the expenses of each burial, shall insert an article in blank, saying "For *Sedaca*, in aid of the expense of the Guards," to which each person may contribute as he thinks fit, and the amount of the said contribution, and that which the Society of the *Hebra* may likewise annually contribute towards the said expense, shall be credited in the account of *Beth-Haim*.

V

Meetings and Duties of the Mahamad.

The institution of the *Mahamad* in this Congregation is very ancient, and its continuance has tended greatly to our prosperity, and it being necessary that the said *Mahamad*, (which is composed of the four *Parnassim* and a *Gabay*, elected annually, according to *Ascama* of Elders No. 1,) should meet frequently, as well to regulate the management of our Synagogue, as to relieve the necessities of our poor.

1st. It is the duty of the presiding *Parnas*, by a written summons signed by the Secretary, to convene the other Gentlemen of the *Mahamad* to meet at all times, when according to the *Ascamot* they ought to meet, and at other times, when deemed necessary, it being never less than once in each month, and when it shall be necessary to call a meeting of the *Mahamad*, and the presiding *Parnas*, either through absence or other sufficient cause cannot do it, or shall neglect calling it, having been reminded so to do, the Vice-President, or any two Gentlemen of the *Mahamad*, shall have authority to convene it.

2nd. The notice for meetings of the *Mahamad*

shall be delivered to each member of the *Mahamad*, or be sent to his address, at least one day before the day appointed for the meeting, and every person not attending shall pay a fine of twenty shillings for the *Sedaca*, unless he be in *Abel*, or confined at home by illness.

3rd. The meetings of the *Mahamad* shall be held in its Chamber, where the said *Mahamad* shall decide all matters under its jurisdiction, by a majority of votes, there not being less than three persons present ; and in case of equal numbers, the *Parnas* who presides shall have the casting vote ; and at all times when the *Mahamad* shall be deficient in number, they shall call in to complete the required number, whether for the ordinary *Mahamad* or for complete *Mahamad*, any of the Elders, provided that none of them come within any of the degrees of relationship, which prevent their serving together.

4th. In the meetings of the *Mahamad* there shall be received and read the petitions of our poor, as well natives as foreigners, and the said *Mahamad*, either jointly with the Board of Guardians (as specified in section 11) or separately, shall answer them as they may think just, distributing the money of the *Sedaca* with impartiality and economy, within the limits annually fixed by the Elders, always conforming to the regulations of the *Ascamot*, as well with respect to the age, as to

the condition of the parties; but at no time shall they give to any person or family more than ten pounds for once, and this only in an urgent case, nor shall they grant a monthly allowance which with the quarterly money shall amount to more than thirty shillings a month, and this only to very deserving persons or families.

5th. The *Mahamad* shall distribute the charities which either by will or by gift have been or shall in future be left to its administration, and which have been accepted by the Elders, always conforming, with the most faithful exactness, to the will and orders of the Testators or Donors.

6th. The *Gabay* of the *Sedaca* shall receive and pay all sums under its administration; and, whenever the said *Gabay* shall report to the *Mahamad* that he is in advance more than one hundred pounds, they shall adopt such measures as may be necessary to reimburse him.

7th. The *Mahamad* shall also hear the complaints or disputes that may arise between any of the *Yehidim* or Congregators, whether for offences or for debts, and shall endeavour to reconcile the contending parties, persuading them to that which is just and reasonable, or advising them to leave their cases to the decision of arbitrators, making every exertion to prevent the parties from carrying their complaints into the public Courts of justice. And no member

of our Congregation shall commence a suit in any Court of justice, without first citing the party before the Gentlemen of the *Mahamad*, except in any case where delay would be prejudicial to his claim. Any person contravening this law shall be subject to a penalty, not exceeding five pounds, to be levied in complete *Mahamad;* and a party not obeying a summons to appear in such case before the *Mahamad*, shall be liable to the penalty.

8th. The Resolutions made in complete *Mahamad*, and which it may be found necessary to enter in its books, shall not be altered or annulled, without first convening the persons who composed the *Mahamad* in which they were made, or such of them as may be living within the districts of this Congregation, giving them notice wherefore they are called; and if they do not attend, any alteration or repeal may be made therein, provided it be done in complete *Mahamad.*

9th. The *Mahamad* shall have under its management and control the Synagogues, the *Beth-Haim*, and all buildings appertaining to the Congregation, and the distribution of the rooms therein, to poor and deserving persons; it shall also be their duty to regulate the conduct of the officers of the *Sedaca*, and see that they fulfil their duty; they shall also have to their charge the insurance from fire of the Holy Synagogues, and all the buildings belonging thereto, which shall be made at one of the public

offices; the *Mahamad*, in complete *Mahamad*, shall have the distribution of the seats in the Synagogues, conforming to the *Ascama* on that subject.

10th. The *Mahamad* shall summon a meeting of the Elders annually, in the month of *Kislev*; also within eight days after they shall have been required so to do, in writing, by eight Elders, not being of the *Mahamad*; and further, at all other times when it may be deemed necessary by a majority in complete *Mahamad*; at all times, when any resolution shall be passed in any meeting of the Elders, the said *Mahamad* shall call a meeting within thirty days, for the confirmation thereof.

11th. A Board of Guardians having been long established to aid the *Mahamad* in the distribution of relief to the poor, whether pecuniary or otherwise; the said Board shall consist of the Gentlemen of the *Mahamad* for the time being, and eight *Yehidim*. And the Board shall be renewed annually in the month of *Adar*, by an election of four *Yehidim*, to replace a like number quitting office, the election being vested in the body of *Yehidim*. But any vacancy occurring after the annual election shall be filled up by the *Mahamad*, in complete *Mahamad*. The Board so constituted shall have power to make rules and regulations for the administration of relief, or for improving the condition of the poor in any way they may deem

expedient. A quorum of a meeting of the Board shall consist of three members, of whom one at least shall be a Gentleman of the *Mahamad.*

12th. Finally, the *Mahamad* shall put in execution all the *Ascamot*, and orders of the meetings of the Elders, and they shall be vigilant in every other thing that may conduce to the welfare of our Congregation.

VI.

Meetings of Elders of the Congregation.

The Elders, having exercised the government of the Congregation almost from its establishment, for their regulation, the following is resolved:—

1st. All the *Yehidim*, from the time of their being elected to serve the office of *Parnas*, *Gabay*, or Deputy, shall be entitled "Elders of the Congregation," and each one shall be called to all their meetings (as long as he shall be a *Yahid*, or if a Deputy, during the time he holds that appointment) by a summons signed by the *Gabay*, or in his absence, by one of the Gentlemen of the *Mahamad*, which shall be delivered to him, or sent to his address, at least three days previously.

2nd. The better to preserve the order and decorum essential to all deliberative assemblies, every third year there shall be an election of an Elder to preside over all their meetings, such election taking place at the last meeting of the Annual Session, and being for the term of three years; the said President shall always be referred to on disputed points respecting the order of the proceedings, and his decision on such points shall be without appeal. He shall be invited to attend all the meetings of the *Mahamad*, where the speech of

the *Mahamad* is to be taken into consideration; he shall open all meetings of the Elders during the term of his presidency, and declare the votes on every question, only voting himself in case of the numbers being equal, as is declared in Section No. 9. Whenever, at any meeting, the said President is unavoidably absent, the first business entered into shall be the election of an Elder, to preside in his stead for that meeting only; in case of vacancy, occasioned by resignation or death, the first business at the earliest meeting shall be to proceed to the election of President for the remainder of the term; neither of the above cited elections shall require Confirmation. It is also declared and expressed that the Elder who may be appointed to preside over the meetings of the said Elders, shall be exempt from all offices in the Congregation during the term of his presidency, should he so desire it. The election of President shall be by ballot; and the Elder having the largest number of votes, shall be declared elected.

3rd. Every Elder who shall fail to attend at any meeting, shall be fined ten shillings for the *Sedaca*, except he be seventy years of age or upwards, or be in *Abel*, or thirty miles distant from the Synagogue; also he who feels himself entitled to claim excuse, either in consequence of his infirm state of health, or any other cogent cause, may be exempted, provided such be signified by letter or made through

the medium of an Elder present at the meeting, and the same fine shall be paid by any one leaving any meeting before business is concluded. But when any Elder shall have been fined for non-attendance at six meetings, no further fine shall be levied on him during that year.

4th. No Elder can vote in any meeting, if he be indebted to the *Sedaca* for two yearly accounts (unless, previously to each Annual Meeting, he gives a satisfactory excuse to the *Mahamad* in complete *Mahamad*); a list of the Elders so circumstanced shall be placed before the President at each meeting, in order that he may enforce this regulation.

5th. The meetings of the Elders shall be held in the Chamber of the *Mahamad*, at the hour appointed in the summonses, and the President shall open each meeting, calling over the names of all the Elders, and charging the fine to such as are not present, and not exempted, according to Section 3, immediately after which the business shall commence by declaring the objects of the meeting, and any Elder entering subsequently shall not be relieved from his fine, except on his own application, declaring the reason of his delay; and his excuse being admitted by a majority.

6th. At every meeting of the Elders, the business which the Gentlemen of the *Mahamad* may have to submit shall take precedence of all others,

and their propositions shall not require seconding, but in every other case no proposition can be put to the vote, or debated upon, until seconded.

7th. After entering into debate upon any proposition, should any person move, and it be seconded that such question be not put to the vote, the said second proposition shall have the priority. Also, if any amendment be proposed to any question, and any one require that it be put to the vote, whether such a question shall be amended or not, this said proposition shall be put first, but the question of adjournment shall at all times have priority over every other.

8th. No person shall speak in a debate on any proposition more than twice, and this Section, as well as Section 4, shall be read at the first meeting of every Annual Session, previously to entering on any business whatever.

9th. All propositions after being debated shall be put to the vote, to be resolved in the affirmative or negative, and every Elder present, except the President, shall be obliged to vote, unless it be in a case that affects him personally, or that he be under the circumstances mentioned in Section 4 of this *Ascama*. The President shall only vote when the numbers prove equal, in which case his vote shall decide the question; and, any proposition coming out in the affirmative shall not be enforced till it be proposed and confirmed in another meeting. If

in the Confirmation of any resolution, any amendment be made to it, it shall not, on that account, require a fresh Confirmation.

10th. The summonses sent to the Elders shall always state for what purpose the Meeting is called, whether it be for the Annual Meeting, or to declare the vacancy of any post, or for the election of any officer, or to alter any *Ascama*, or on any urgent occasion, or at the requisition of eight Elders, and no meeting of the Elders shall be competent to act when less than ten in number; and, if at the opening of any meeting, there should not be the said number present, the absentees shall be fined, or excused at the next meeting.

11th. In the Annual Meeting the Elders shall examine the accounts of the *Sedaca*, of the preceding year, and shall determine the sum to be expended in the current year; therein shall be proposed for *Yehidim* such persons as may request it, or as may appear to the *Mahamad* eligible for admission. The petitions for assistance shall be considered, and finally, all further regulations shall be made that may be conducive to the good of the Congregation.

12th. Whenever eight Elders shall by writing require the *Mahamad* to convene a meeting of the Body, the said *Mahamad* shall summon it to meet within fourteen days, and the first matter taken into consideration shall be that which the said requisitionists may have to propose.

13th. General meetings of the *Yehidim* of the Congregation shall be convened, either by a resolution of the Elders, by the Gentlemen of the *Mahamad* in complete *Mahamad*, or by a requisition of fifteen *Yehidim*, addressed to the Gentlemen of the *Mahamad* (who shall convene such meeting within fifteen days); such requisition shall express the object of the intended meeting, and no signature of a *Yahid* shall be valid to a requisition, if he be indebted to the *Sedaca* for more than one year's *Finta* and offerings.

14th. No vote on petition for pecuniary relief, and no grant or donation, or increase of salary or annuity, or original grant of any salary or annuity, shall be deemed carried in the affirmative, unless two-thirds of the members present are in favor, both in the first meeting and the confirmation, except grants to our public institutions, or where the subject has been introduced and recommended by the *Mahamad*, and forms a part of their speech.

15th. Any Elder who shall become a bankrupt, or shall be convicted of any criminal offence, shall immediately become disqualified and cease to be an Elder; but the Elder so disqualified shall (except in the case of a conviction for fraud or crime) be eligible for re-election as an Elder, at the expiration of twelve calendar months from the time of his having ceased to be such.

16th. Should any Elder desire to resign his

Office, and should it be the opinion of the Board of Elders that a valid and sufficient reason is assigned, and that the interests of the Synagogue would not thereby be prejudiced, such Elder's resignation may be accepted at a meeting by a majority of two-thirds of those present, and the same majority shall be required at confirmation.

VII.

Presidency in Synagogue.

In order to ensure that decorum and devotion which should always prevail in our holy Synagogues, the following regulations are established:—

1st. There shall always be in the Synagogue during the time of prayers some person to preside therein, which presidency shall devolve in the following order:—

The President of the *Mahamad* and the other *Parnassim* in rotation.

The Treasurer and *Parnas* of *Heshaim*.

The *Parnassim* of *Hebra*, the priority being with him who is in the six months of his duty.

The Treasurer of *Beth Holim*.

The *Parnassim* of *Beth Holim*, the priority being with him who is in the six months of his duty.

The *Parnas* of *Terra Santa* and *Cautivos*.

The Elders of the Congregation, according to seniority in age.

The *Haham* of the *Kaal*.

The Gentlemen of the *Bethdin*, according to seniority in office.

And the *Yehidim* of the Congregation, according to seniority in age.

2nd. The presiding *Parnas* shall give leave in Synagogue at the accustomed time to begin prayers; he shall also distribute the *Misvot* among the *Yehidim* or *Congregators* as he may think best, but no *Misva* shall be given to one who, according to the *Ascamot*, is ineligible thereto, nor to any one under thirteen years of age, except those of *Aftorah*, *Ashem-melech*, and *Kadish*; if these three *Misvot*, and that of saying the *Zemirot*, shall have been given by the *Parnas Presidente*, no one else shall have them, except in the absence of the person to whom they had been given. The *Misva* of *Heshaim* and *Desfaxar* may be performed by any one above ten years of age; also *Levantar Sefer* shall be given in turn to those accustomed to have it, and no person shall be admitted a *Levantador*, except with the approbation of the *Levantadores* and with permission of the *Mahamad.*

3rd. When any person shall have presided at the commencement of prayers, and, subsequently, another should enter who is before him in the presidency, such latter person shall give the *Misvot*, unless the previous President had already gone to the *Echal* or *Theba* for the purpose.

4th. It shall not be permitted to any person to refuse a *Misva* given to him by the presiding *Parnas*, and he who so acts shall be subject to a penalty of five pounds, unless he give a satisfactory excuse either to the said President, or to the *Mahamad.*

5th. Any person misconducting himself in the Synagogue or its precincts, either by offending the presiding *Parnas*, or by gross insult to any other person, or in any way acting inconsistently with the decorum proper to a place of worship, shall be subject to such penalty as the *Mahamad* may deem proper, but not in any case exceeding five pounds; and this fine, as well as that mentioned in the last section, shall only be imposed in complete *Mahamad;* and the said *Mahamad* shall, on representation, have power to commute or remit such penalties, as they may see just.

6th. At any time when *Sura* is to be made in Synagogue, either for the celebration of nuptials or *Berit*, or other particular cause, the presiding *Parnas* may call to *Sefer*, and give *Misvot* to persons belonging to any of the recognised Congregations in this city; and the same may be done at any other time, on application made to, or by a member of such congregations. On occasions of *Sura*, it shall not be permitted to call to *Sefer* more than two persons in addition to those usually called up on that day, except on *Simha Tora* and *Shabat Beresheet.*

7th. In the prayers of *Rosh Ashana* and *Kipur*, and on *Purim*, at the reading of the *Meguilah*, where it is customary for the *Hazan* to be accompanied on the *Theba*, no one shall accompany him except the *Haham* of the *Kaal*, and any one of the Gentlemen

of the *Bethdin*, or of the *Hazanim* of the *Kaal*, or of the *Hebra*, or the Students of the *Bet-amedrash*, or any other person whom the presiding *Parnas* shall appoint.

8th. In all cases where a *Rogativa* may be desired for a person of our Congregation suffering under illness, permission must be obtained of the presiding *Parnas* for such purpose.

VIII.

Elections and Regulations respecting the "Noibos de Ley."

It being a custom in all congregations of Israel to have two persons appointed to celebrate the festival of *Simha Torah;* for the keeping up of the said good custom in this our *Kaal*, and for the celebration of so great a *Misva* with all due solemnity—

1st. The *Mahamad*, in complete *Mahamad*, shall elect annually, two days before the Sabbath preceding *Rosh Ashana*, two persons to serve as *Hatan Torah* and *Hatan Beresheet*, who may be any of the *Yehidim* who have not already served or paid the fine for non-acceptance, and on the said Sabbath the election shall be proclaimed in Synagogue—the elder of the two elected being nominated *Hatan Torah*, and the younger *Hatan Beresheet;* and the *Mahamad* shall, at the same time, elect two other persons to serve the said offices in the Branch Synagogue, the election to be from *Yehidim* residing in that locality, and to be subject to the same rules and regulations as before specified.

2nd. Each of the said *Noivos*, on the day of his festival, shall distribute the *Misvot*, giving a list of them in writing to the presiding *Parnas;* and each on his day may call to *Sefer* as many as nine persons, besides the two said *Noivos* and the *Maphtir;*

and the presiding *Parnas*, and the next in rotation, shall accompany the said *Noivos* to Synagogue, seating themselves by them, according to custom.

3rd. In case any one of the *Noivos* elected shall refuse to serve the said *Misva*, or shall not declare to the *Mahamad* his intention of accepting it within seven days after his election being proclaimed in Synagogue, he shall pay a fine of five pounds.

4th. Should no one offer himself by the eve of *Kipur*, of whom the *Mahamad* approve, to serve the said *Misva*, instead of the person so refusing, the said *Misvot* shall be fulfilled by the President of the congregation, and the next *Parnas* in rotation, or by any other of the Gentlemen of the *Mahamad* who may so agree to serve it.

5th. In case any person after his election to this *Misva* should lose by death any relation, for whom he or his wife should take *Abel*, he shall be exempt from serving, without paying any fine; and should no one offer in his stead, his place shall be supplied as declared in section 4.

IX.

Elections of the Haham and Bethdin.

The office of *Haham*, as one of the most important in this *Kaal*, ought to be provided for with particular attention, in order that its obligations may be discharged with the utmost fidelity and zeal, to which end—

1st. Whenever the above office shall be vacant, the *Mahamad* shall call a meeting of Elders within three months, to decide whether there shall be a fresh election; and, in case of their so resolving, they shall determine the conditions regarding the said office, which shall require confirmation at another meeting, and the said election shall be made by the Elders.

2nd. The meeting for election shall be summoned at least eight days previously, declaring its purpose; and should there be more than one candidate, each shall be ballotted for in turn, and the name of him who shall have most votes, shall be again put up to decide on his election, which shall only be deemed carried in the affirmative, by two-thirds of the votes being in favour, and the same majority shall be required in confirmation; should the election not be carried, no further election shall be entered into, except by a fresh

resolution of the Elders, which shall not be called until the expiration of six months. Whoever may be finally elected shall be named in the Synagogues.

3rd. The *Haham* is the head of the *Bethdin* and *Medrash*, and shall declare the *Din*, when required by any of the *Yehidim* or Congregators, and decide any disputes among them, which require to be determined according to *Din*. He shall preach in the Synagogues when the *Mahamad* may require it, and attend therein, and at the *Medrash* as much as possible. He shall marry all persons of our Congregation by permission, in writing, from two of the *Mahamad*, and not without such permission; he shall provide all the *Quetubot*, and copy them in the register kept in the *Mahamad* Chamber.

4th. He shall not intercede in favour of any candidate for an office in the *Kaal*, or applicant for assistance from the *Sedaca*, lest the respect due to him should induce a deviation from impartial justice.

5th. Should the *Haham* at any time commit any dereliction of his duty, a meeting of Elders shall be convened to consider the case; but should the same occur with any other of the *Bethdin*, the *Mahamad* in complete *Mahamad* may suspend him for a limited time, or until the first Meeting of Elders.

6th. The Elders shall provide two efficient persons to compose the *Bethdin*, jointly with the *Haham*,

or three persons, in case of the office of *Haham* being vacant, any one of whom may declare the *Din.* And should a case occur, which, according to *Din*, requires to be decided by more than three, the said *Bethdin* shall call those they think proper for that purpose, and no other persons shall be permitted to give Dinim within the Districts of this Congregation, under a penalty of five pounds, to be levied in complete *Mahamad.*

7th. In all cases of vacancy of *Haham*, the performance of the marriage ceremony shall devolve on the *Hazanim* of the *Kaal*, and the *Quetubot* shall be prepared by the Gentlemen of the *Bethdin*, who shall divide between them any emoluments they may receive.

8th. Should any person offend the *Haham*, or any of the Gentlemen of the *Bethdin*, in any matter connected with their office, such person may be condemned in complete *Mahamad*, in a sum not exceeding five pounds.

X.

Election and Duties of the Hazanim.

As the elections of the *Hazanim* of this *Kaal* are to be made by the votes of the *Yehidim*, to avoid any irregularities that might occur at such elections, the following regulations are resolved on:—

1st. When a vacancy occurs of a *Hazan*, the *Mahamad* shall call a meeting of the Elders as early as possible, to consider whether it be necessary to elect another; and if it be resolved to have an election, the said *Mahamad* shall give public notice, that whoever wishes to offer himself for the said office may apply by letter, within a reasonable time which shall be limited for that purpose; and every one who offers himself shall be admitted with the sanction of the *Mahamad* to put himself on probation, unless the *Haham*, or, in his absence, the Gentlemen of the *Bethdin*, shall declare by writing that, according to *Din Torah*, he is not eligible to the office.

2nd. The said probation shall consist in each candidate saying prayers in Synagogue as *Hazan* one whole week, beginning with the prayers of the going-out of Sabbath, in order that all the *Yehidim* may have time to hear and judge of his capacity and voice; and during such probation he shall not

depart from the established order of our prayers by increasing or altering any portion of them, except with regard to singing; and the *Mahamad* shall determine by lot the order of probation, always having authority to alter their rotation in case of urgency.

3rd. When all the candidates have gone through their probation, the *Mahamad* shall appoint a day for election by the *Yehidim*, which election shall be made in the Chamber of the *Mahamad*, within one month after the conclusion of the probations, and in presence of the Gentlemen of the *Mahamad*, and the *Haham*, or, in his absence, one of the Gentlemen of the *Bethdin;* and the manner of voting shall be by putting the name of the candidate voted for, in a folded paper, and delivering it to the presiding *Parnas*, who shall deposit it unopened into a box.

4th. All the *Yehidim* shall be admitted to vote, both men and women, who have paid their *Finta* and offerings, and what they may further owe the *Sedaca*, up to the *Rosh Ashana* before the election, and no person shall vote by proxy; and at the expiration of the time limited, the *Mahamad*, with the *Haham*, or one of the Gentlemen of the *Bethdin*, shall reckon the votes, and the candidate who has the majority shall be declared elected, and in case of equal numbers, it shall be decided by lot.

5. All persons buying or selling any vote or

votes at any election shall be excluded from voting on that occasion.

6th. It shall be the duty of the *Hazanim* of the *Kaal* to attend Synagogue daily, at all times of prayer, at the commencement of the service, and to read the prayers, each one in his week, and alternately on the days of Festivals. Whenever one of them shall be unable to attend his duty, the other or others shall officiate in his stead, and they shall attend, each in his week, at all weddings and circumcisions, and divide equally between them any emoluments they may receive, they always appearing dressed in black, according to the custom which has hitherto prevailed.

7th. No *Hazan* shall commence prayers without leave of the presiding *Parnas*, nor give any *Misva* without his order, nor call out the offering of any person who shall be under the censure of the *Ascamot*, nor give a title to any person which shall not have been determined on by a complete *Mahamad*, in company of the *Haham*, or one of the Gentlemen of the *Bethdin*. He shall not say a *Rogativa* at any time, nor an *Ascaba* for the first time for a person dying out of the country, without leave of the presiding *Parnas;* and, finally, he shall yield obedience to all orders of the Elders and *Mahamad*.

8th. If a *Hazan* neglect any part of his duty, the *Mahamad*, in complete *Mahamad*, may

suspend him from his post for a period of one month; but, in that event, they shall convene a meeting of the Elders to consider the case, who may suspend him for a period not exceeding six months from his post and its emoluments; no greater punishment shall be inflicted, but by a meeting of the *Yehidim*. Also, in case of necessity, the *Mahamad* may appoint such person as they may think proper to assist the *Hazanim*, or to officiate in their stead, until the meeting of Elders shall otherwise provide.

9th. If any *Hazan* of the *Kaal* should neglect to mention the name of any deceased person that ought to be in the list of the *Ascabot* said every *Roshhodesh* and *Kipur*, he shall be liable to a fine of twenty shillings for the *Sedaca;* and if in the book or list of the said *Ascabot* there be missing any of the names that ought to be therein, each *Hazan* of the *Kaal* shall be liable to a fine of forty shillings to the *Sedaca*.

10th. In case of an application to elect a *Hazan* for any other *Kaal*, the *Mahamad*, in complete *Mahamad*, may give leave to each of the candidates to say prayers for a week on probation, and the person who shall be elected may be permitted to say prayers at such times as the *Mahamad* may, in their discretion, think proper.

XI.

Elections and Duties of the Officers of the Kaal.

The following officers of this *Kaal* shall be appointed by the Elders, as vacancies may occur from time to time :—The Secretary; the *Hazan* of *Hebra;* the *Samas* of the Synagogue; the Physician and Surgeon of the *Sedaca ;* the keeper of *Beth-Haim*, and the Keepers of the Baths.

1st. When there shall be a vacancy in any of the above named offices, the *Mahamad* shall declare it to the Elders, in a meeting which they shall call for that purpose, at latest within three months, in which meeting it shall be resolved whether a new election is to be made or not, and also the terms on which the vacant office is to be offered. As soon as these resolutions shall be confirmed, the said Gentlemen shall proceed to an election, following the same method as for the office of *Haham*, except that a majority of votes, as well in the election as in the confirmation, shall suffice to make it valid; and the summonses for the above named meetings shall be delivered eight days before hand.

2nd. In the event of any of the above named officers being incapacitated from attending to his duties, either from illness or any other cause, the

Mahamad may appoint another person to serve in his stead, and the same during the vacancy or suspension of any of them.

3rd. It shall be the duty of the Secretary to attend all the meetings of the Elders, of the *Mahamad*, and of the Committees which may be appointed ; to make out the summonses to them, and copy all the orders and resolutions made therein, to attend Synagogue as far as possible at all times of prayer, and also at circumcisions and weddings; to take an account of the offerings made for *Sedaca*, to keep the books of accounts, and make therein all the necessary entries of the expenses and income of the said *Sedaca*, and of the charities which are under its administration, to draw out twice a year the accounts of each person indebted to the *Sedaca*, and make application for them within one month after their delivery, to receive the money due to the said *Sedaca*, and to pay all the expenses or charities that the Elders or the *Mahamad* shall order, giving an account of all the said receipts and payments to the *Gabay* of the *Kaal*, and to attend in the *Mahamad* Chamber two days in each week, and on the days of *Roshhodesh*, to pay the salaries to the officers, the monthly and quarterly allowances, and other grants to the poor.

4. The *Hazan* of the *Hebra* shall accompany to the grave every deceased person who shall be buried

in the *Carreira*, or in a reserved grave, in any of our *Beth-Haim*, and shall officiate on all such occasions in the usual form, but he shall not accompany any one, who, according to the *Ascamot*, shall be buried out of the *Carreira*. He shall say prayers at the house of mourners who may require it, morning and evening during the seven days of *Abel;* he shall go attired in black, like the *Hazanim* of the *Kaal*, and attend at Synagogue at the completion of any *Abel*, and at other times as often as possible.

5th. It shall be the duty of the *Samas* of the Synagogue to attend constantly therein, opening it for, and shutting it after, public prayers, having at his charge the cleanliness of the Synagogue and its courtyard, to be in attendance at the meetings of the Elders, *Mahamad*, and Committees, that may be appointed, to attend at the circumcisions and weddings that may take place in the Congregation, to deliver the summonses on the day of their date, to attend the Secretary in the payment of the salaries and distribution of the monthly and quarterly allowances, and alms of the *Sedaca* among the poor.

6th. The physician and surgeon of the *Sedaca* shall, each one in his profession, visit the sick poor, and the officers of the *Kaal*, prescribe for them, and perform the surgical operations that may be necessary, either in the hospital, or at

the houses of the said officers and poor, being bound in respect to the above to obey the orders of the *Mahamad*, and of the *Parnassim* of *Beth-Holim*.

7th. The duties of the keeper of the burial-ground shall be to attend all the funerals, to keep an accurate register of all the burials, to be especially careful that the tombs do not exceed the measurement prescribed by the *Ascama* of Elders, No. 19. That the graves be made in rows in the usual manner, and that those likewise do not exceed the limits mentioned in the said *Ascama*.

8th. The keeper of the bath shall be obliged to have it ready for all the females of our Congregation, and from those of our poor no payment shall be demanded for its use.

9th. No officer of the *Kaal* shall intercede or make interest with the Elders or *Yehidim*, in favor of any candidate for election to any office in the *Kaal*.

10th. All the officers of the *Kaal* before mentioned shall be subject to the resolutions of the Elders, and bound to obey the orders of the *Mahamad*, and on their refusing to comply therewith, or neglecting their duties, the *Mahamad* in complete *Mahamad* shall have power to suspend them for a time, not exceeding three months, or to represent their neglect to the Elders.

XII.

Offerings and Collections in the Synagogue.

As the great and necessary expense of our Synagogues, as well as the charitable assistance given to the poor of our Congregation, are supplied from the *Sedaca* fund, it is just that the offerings of the said *Sedaca* should precede all others; therefore

1st. Every person called to *Sefer* shall make an offering of at least one shilling for *Sedaca*, or oil, which is likewise for the fund of *Sedaca;* and in all cases the first offering shall be for *Sedaca*, except at *Sefer*, where the person may offer for oil first, but the second offering in such case must be for *Sedaca*, after which he may offer for *Heshaim*, *Hebra*, *Beth-Holim*, *Shaare Tickva*, *Terra Santa*, and *Cautivos*, and for repairs of the Synagogues. The same order shall be observed at the house of *Noivos* or *Baal-a-Berit*. On occasion of *Berit*, an offering may be made for the *Baal-a-Berit*, and for the *Samas* of the Society of *Baal-a-Berit;* complimentary offerings are only permitted by a party called to *Sefer*, or saying *Aftorah*, or at a wedding or *Berit*.

2nd. The following collections shall be made in Synagogue, and no others, except on some urgent occasion by order of the Elders.

On the *Shabatot* preceding the three Festivals,

the *Nedabot* of "*Shalosh Pengamim*," and every *Yahid* not offering therein, shall be charged one shilling each time.

On the day of *Kipur*, a *Nedaba* for the wax of the Synagogue, and for *Shaare Tickva.*

On the morning of the first day of *Pesah*, one for *Beth-Holim.*

On the morning of the seventh day of *Pesah*, one for *Hebra.*

On *Purim* morning, the presiding *Parnas* and the two next in rotation, shall go round the Synagogue, each with a plate; the first to collect the half-shekel, which is valued at one shilling and sixpence; the second, for the money of *Purim;* and the third, for *Sedaca.* The two last are voluntary, but the first is compulsory on all above twenty years of age, and if not paid shall be charged in his bill.

On the five Fasts of *Guedaliah*, *Tebet*, *Esther*, *Tamuz*, and *Ab*, the Secretary shall go round at *Minha* with a plate, to collect for the *Sedaca.*

3rd. There shall also be in Synagogue four small boxes, two at the pillars for the *Yehidim*, and two in the galleries for the Ladies, which shall be opened annually, and whatever may be found in them, shall be for *Sedaca.*

XIII.

Distribution of the Seats in the Synagogues.

That the distribution of the seats in the Synagogues be made with equity, and to avoid the confusion or displeasure which the failure thereof might cause to any of the *Yehidim:*

1st. The said seats shall always be granted in a meeting of complete *Mahamad*, to the *Yehidim* or *Congregantes*, as the said *Mahamad* may think just, provided that none be given to a person who, conformably with the *Ascamá*, is unworthy to hold one; nevertheless observing, that when there may be a vacant seat in either of the ends of any bench, or in the two seats nearest to either of them, before it be given to any person, the *Mahamad* shall give notice to the person sitting in the next seat more towards the centre of the said bench, that he may declare within eight days, whether he choose to move to the vacant seat, in which case the said notice shall be given to the next person, until they come to the centre of the bench; but if any one of the persons to whom the said notice be given shall not choose to remove from his seat, that shall not prevent the next person from passing onwards and exchanging his seat.

2nd. A register book shall be kept, wherein shall be set down the names of the persons who now hold,

or to whom may hereafter be given seats in the Synagogues. And to each person to whom a seat be granted, a ticket shall be given specifying the number of the seat, and the bench, declaring it is granted to him as a loan; which ticket shall be signed by the President or *Gabay* of the *Sedaca*, in order that at any time when such person shall die, quit the kingdom, or incur the penalty of any of the *Ascamot*, rendering him unworthy to hold a seat in Synagogue, the *Mahamad* may have authority to dispose of it to another person.

XIV.

Elections of the Parnassim, of Heshaim, Hebra, Terra Santa and Cautivos.

The elections of *Parnassim* of *Heshaim*, *Hebra*, and *Terra Santa* and *Cautivos*, shall always be with the approbation of the *Mahamad*, in the following manner:

1st. Annually, two days before the Sabbath preceding *Rosh Ashana*, there shall be an election of two *Parnassim* of *Hebra*, and annually, two days before the Sabbath preceding *Sebuoth*, there shall be an election of a Treasurer, and a *Parnas* of *Heshaim*, and a *Parnas* of *Terra Santa* and *Cautivos*, for which the *Mahamad* shall summon in writing, three days before the above-mentioned days of election, the Treasurer or *Parnassim* who have served during that year, and who are to go out, and each one shall have the nomination of the person to succeed him in his office; and no election shall be made without having at least four persons present, three of whom are to be of the *Mahamad;* and if either of the above-mentioned Treasurer or *Parnassim* shall fail to attend, or to send in writing the nomination of a person to succeed him in his office, he shall pay forty shillings

fine to the *Sedaca:* and likewise, if any one of the *Mahamad* shall fail to be present at any of the elections, without sending a satisfactory excuse, or being in *Abel*, or distant thirty miles from London, he shall pay twenty shillings to the *Sedaca*.

2nd. The above-mentioned elections shall be made in the chamber of the *Mahamad*, the power of voting therein being solely with the *Mahamad*, together with the Treasurer and *Parnas* of *Heshaim* in the elections for the said Society, and with the *Parnassim* of *Hebra* in the elections for *Hebra*, and with the *Parnas* of *Terra Santa* and *Cautivos* in that office, and on the nominations being made by the Treasurer or *Parnassim* of the said societies, they shall be decided by majority of votes; in case of equal numbers, the *Parnas* who presides shall have the casting vote, and should the person nominated not be elected, the said *Parnas* who presides shall nominate another, or he shall have the first nomination, in case the Treasurer or *Parnas* whose turn it is to go out should not attend or send such nomination in writing.

3rd. For the Treasurer of *Heshaim*, or first *Parnas* of *Hebra*, there shall always be nominated one of the Elders, (those having always the preference who have not served the said offices); unless any one of the Elders should offer himself and be approved of by the said meetings; and for the second *Parnas* of *Hebra*, *Parnas* of *Heshaim*, and

Parnas of *Terra Santa* and *Cautivos*, any of the *Yehidim* may be nominated, not having previously served; but every person above seventy years of age shall be exempt from fine for not serving, unless he offer himself, or accept the said office. And if the person elected for Treasurer, or *Parnas* of *Heshaim*, be not a member of the said Society, he shall be considered one during his year of office; and in like manner for either of the *Parnassim* of *Hebra* who may not be a member of that Society.

4th. The election of the *Parnassim* of *Hebra* shall be proclaimed in Synagogue on the Sabbath preceding *Rosh Ashana*, and the first *Parnas* shall serve from that day till *Shabat Agadol;* and the second from *Shabat Agadol* till the Sabbath preceding *Rosh Ashana.* And the election of Treasurer and *Parnas* of *Heshaim*, and of *Parnas* of *Terra Santa* and *Cautivos*, shall be proclaimed on the Sabbath preceding *Sebuoth*, on the first day of which festival the Treasurer of *Heshaim* going out, or in his absence, the *Parnas* of the said Society going out, shall preside and distribute the *Misvot.*

5th. The *Parnas* of *Terra Santa* and *Cautivos* shall take an account of and receive the offerings that may be made for the said society before quitting his office, and give in his accounts, and deliver to the *Gabay* of the *Sedaca* what he may have received for the said society.

6th. When any person elected shall refuse to serve any of the above mentioned offices, he shall pay a fine of Five Pounds; and the fines for Treasurer and *Parnas* of *Heshaim* shall be for *Heshaim*, and for the *Parnassim* of *Hebra* for *Hebra*, and for *Parnas* of *Terra Santa* and *Cautivos* for *Sedaca*.

7th. In case of refusal to serve any of the above named offices, the *Mahamad* shall make a new election, or elections, until the same be filled. And for the said new elections it shall not be necessary for the *Mahamad* to call the persons who last served the office, and each new election shall be proclaimed in Synagogue within four days.

XV.

Regulations for the Government of the United Institutions of Heshaim and Mahane Rephael.

Conscious of the obligation incumbent on all the Communities of Israel to encourage and promote the study of our Holy Law, as the surest means for its preservation and observance, the founders of our Congregation, in the year 5424, instituted for this purpose the *Beth Hamedrash* under the title of *Heshaim*. And further in the year 5494, the late Benjamin Mendes Da Costa, to perpetuate the memory of his only son, founded and endowed, with a similar object, the *Yeshiba* of *Mahané Rephael*.

It having subsequently been deemed advisable by the Governors of *Heshaim*, and by the Elders of the Congregation, that these *Yeshibot* be amalgamated and form one Institution, under the title of *Heshaim* and *Mahané Rephael* — it is hereby enacted :—

1st. That these united *Yeshibot* shall continue as hitherto, under the special protection of the Elders of the Congregation, in conformity with the compact with *Heshaim* in 5590.

2nd. That the present Funds, which consist of £5,961 18*s*. 11*d*. Consols, and £304 8*s*. 9*d*. reduced 3 per cent. Annuities belonging to *Heshaim*,

and £2,550 reduced 3 per cent. Annuities belonging to *Mahané Rephael*, shall always continue in the names of four Trustees, to be appointed by the Elders; and with the exception of the £304 8*s.* 9*d.* reduced 3 per cent. Annuities which is an available Fund, shall constitute a Permanent Fund, the Interest alone being applicable to the purposes of the Institution, and that all Legacies bequeathed, and Life Subscriptions shall be added to that Fund.

3rd. That the united *Yeshibot* shall be supported by the Interest of their funded property; by the Subscriptions of Members, which is fixed at twelve shillings per annum for gentlemen, and six shillings for ladies; by the usual offerings and *Nedaba;* and by such assistance as may be granted from the Funds of the Congregation. The Subscriptions are redeemable by a payment at once of five guineas for gentlemen, and three guineas for ladies; which will constitute them Life Governors.

That the Government of the united Institution shall be vested in a Committee of management consisting of the Treasurer and *Parnas* of *Heshaim* and three Inspectors, jointly with the gentlemen of the *Mahamad.* The Inspectors to be selected by the Elders every two years from among the *Yehidim* of the Congregation, and if not Members of the Institution they shall be such during their period of office. That such Committee shall meet

at least twice a year, or oftener if necessary ; and Five Members present to form a quorum, two of whom must be of the *Mahamad.*

That the number of Students to be admitted into the *Medrash* shall not be less than Six (6) provided fit and proper persons to compose that number be attainable, having a knowledge of the English language. That the pay of such Students shall be regulated according to their proficiency and usefulness. But the highest pay shall not in any case exceed four pounds per month embracing the attendance and duties of both *Yeshibot.*

That the *Medrash* shall be opened daily from ten to one o'clock in the morning, and for two hours after the afternoon service from *Rosh Ashana* until *Pesach;* and from nine to twelve, and for two hours after the afternoon service, from *Pesach* until *Rosh Ashana* excepting the days usually kept as holidays. But under exceptional circumstances, some Members may be admitted for a portion only of that time at a reduced pay.

That the election of Students shall be by the Votes of the Governors and Subscribers; the candidates being first approved of by the Committee, and their names inserted in the notices for election. But no one shall be allowed to vote unless he has been a Subscriber for at least one year, and is not indebted for more than one year's Subscription and Offerings.

That in order to perpetuate the pious intention of the founder of the *Yeshiba* of *Mahané Rephael*, the latter hour of the morning studies shall be devoted, according to the directions of the deceased, in preparing and studying the subject or lessons of the following days.

The granting of rolls to the junior boys of our public schools to be continued, as well as an appropriation for the purchase of books.

That general meetings of the Governors and Subscribers shall be held half-yearly in the months of *Hesvan* and *Iyar* for the election of Students and for general purposes. At the meeting in *Iyar* the Treasurer shall present the accounts of the Institution.

That any Student not present by fifteen minutes after the appointed hour of attendance, or quitting before the expiration of the time devoted to study, without reasonable cause assigned, shall be subject to a fine of One shilling, which shall be deducted by the Treasurer from his monthly pay. And a book shall be kept, wherein the Students shall sign their names; and a line shall be drawn by the senior Student present at the termination of the quarter of an hour allowed; and the book shall be submitted monthly by the Secretary to the Treasurer, that the fines, if any, may be deducted from the salaries.

That the Committee shall have power to suspend any Student for neglect of duty or other reasonable

cause, and report the same to the first general meeting.

That in accordance with the resolutions adopted by the Governors of *Heshaim* in 5603, and sanctioned by the Elders, scholarships may be granted by the united institutions, for the advancement of such boys from our public schools as may exhibit talent, so that by a suitable secular and religious education they might be qualified to fill clerical offices in the congregation.

That the Committee shall provide a person to fill the office of Secretary whose duties shall be to keep an account of the offerings and subscriptions, and to make out the bills annually in the month of *Elul;* to receive and pay, by direction of the Treasurer, the salaries to the Students and all other expenses of the Institution; to issue all summonses, to attend all meetings, and keep the usual minutes.

That at no time shall the *Sedaca* be responsible for any part of the expenses of these united *Yeshibot* beyond what the Elders may grant towards their support.

XVI.

Authority of the Parnassim of Hebra.

It being most important to preserve order and decency in our burial grounds, at all times, the *Parnassim* of the *Hebra* shall have authority therein to enforce the following regulations:—

1st. If any person, within the districts of the *Beth-Haim*, which is understood to be within the walls which separate them from the high road, should strike, or raise his hand to strike another person, or should insult any person by offensive expressions within the said districts, he shall be liable to a fine not exceeding forty shillings for the *Sedaca*.

2nd. In the *Arrodeamentos* which it is customary to make in *Beth-Haim*, no one shall be permitted to join except married men, or bachelors belonging to the *Medrash*, or other persons above forty years of age, and in carrying the deceased to the grave, or putting them into the ground, the members of the *Hebra* shall always have the preference, and of these such as are drawn by lot for each burial; but the better to avoid any dispute that may occur in these or other matters, the *Parnassim* of *Hebra* shall have authority within the said *Beth-Haim* to order what they may think best, and whoever shall oppose the said orders, shall be liable to a fine not

exceeding forty shillings for the *Sedaca*, which fine, as well as that referred to in the preceding section, may be imposed in a Meeting of the *Mahamad*, in company with the *Parnassim* of *Hebra*, five forming a quorum.

3rd. The said *Parnassim* of *Hebra* are recommended to accompany every *Misva* to the *Beth-Haim* as often as possible, to prevent any disorder that might happen at such time; and finally, the said *Parnassim*, each one in the six months of his office, shall call a meeting of the Members of the said Society, to lay before them the state thereof, that the meeting may adopt such regulations as shall be found necessary, and the Gentlemen of the *Mahamad* shall be called to, and have a vote in, all the said meetings, and the said *Parnassim* of *Hebra* shall be bound to attend such meetings, and failing to come to them, or to convene them, each one in his six months, shall pay a fine of forty shillings for the said Society, except he be ill at home, or in *Abel*, or thirty miles distant from the Synagogue.

XVII.

Elections of Treasurer and Parnassim of Beth Holim.

A Society having been established in this *Kaal*, under the title of *Beth Holim*, and this charity being, in its general government, subject to the jurisdiction of this Congregation, the elections of the Treasurer and *Parnassim* who govern it shall be made with the approbation of the *Mahamad*, and the said Society shall be subject to the following further regulations:—

1st. Annually, two days before the Sabbath preceding *Rosh Ashana*, an election shall be made of a Treasurer and a *Parnas* of *Beth Holim;* and two days before *Shabat Agadol*, of another *Parnas* of the said Charity: for these elections, the *Mahamad* shall convene meetings by summons, issued at least three days previously, at which the Treasurer and *Parnassim* quitting office, shall give in the names of the parties chosen by the Meeting of *Beth Holim* for those offices, or failing to attend shall send the nomination in writing. At such meetings not less than four persons shall act, and the name or names submitted shall be balloted for, and decided by a majority of votes, the President having the casting

vote, when the numbers are equal. Should the nomination be negatived, the Meeting of *Beth Holim* must send a fresh nomination within eight days. For either of the said offices *Yehidim* of the Congregation only shall be eligible. No one above seventy years of age shall be fined for refusing either of the said offices, and no one shall be elected a second time within four years from his first election. If the persons elected be not members of the Charity, they shall be so considered during their year of office. Should the said Treasurer or *Parnas* not attend at the *Mahamad* at the time appointed, or send in writing the said nomination, he shall be fined forty shillings for the *Sedaca*, and any of the *Mahamad* not attending, except it be through illness, being in *Abel*, or thirty miles distant from London, shall be fined twenty shillings for the *Sedaca*.

2nd. If the Treasurer refuse to serve his Office, he shall pay a fine of ten guineas, and any one of the *Parnassim* not accepting his office, shall pay five guineas, the said fines being for *Beth Holim*, and in every such case a new election shall be made to fill up the vacant office in the same manner as the first; the persons elected shall be named in Synagogue on the Sabbath preceding *Rosh Ashana*, and on the day of *Shabat Agadol*, and should it be a second election, within seven days afterwards.

3rd. Besides the House Committees to be held in *Beth Holim*, for the regulation thereof, there shall be at least two general meetings yearly, to which the Gentlemen of the *Mahamad* shall always be summoned.

4th. Any of the Gentlemen of the *Mahamad* shall have authority to recommend patients to the said Hospital, and the same power shall extend to the Physician and Surgeon of the *Sedaca*, and the said Physician and Surgeon shall be obliged to visit constantly the patients who may be in the said Hospital, and to conform to its internal regulations in what regards the said patients.

5th. The Society of *Beth Holim*, shall be obliged to supply all the medicines prescribed for the poor of our Congregation, by the Physician and Surgeon of the *Sedaca*, although they be not in the said Hospital, the poor providing the vessels to contain such medicines.

6th. If any person should attempt to enter by force the said Hospital, or whilst there create any disturbance, wantonly injuring any part of the said house, or of its furniture, or shall in any manner defraud the said Hospital, on a representation thereof being made to the *Mahamad* in the name of the House-Committee, such person shall be excluded from all benefit which he enjoys or might enjoy from the *Sedaca*, for such time as may be thought just, according to the degree of his offence.

7th. At no time shall the *Sedaca* be responsible for the engagements of *Beth Holim*, except for what may be annually granted in the Meeting of the Elders for the expense of the dispensary and the relief of our sick, which assistance shall not be denied to the Charity without giving it notice at least one year beforehand.

XVIII.

Regulations of the Offerings for Terra Santa and Cautibos.

As the *Gabay* of the *Sedaca* is to receive annually, from the *Parnas* of *Terra Santa* and *Cautivos*, the amount of the offerings for the said *Misvot*, there shall be an account in the *Sedaca* books with him.

1st. As respects those of *Terra Santa*, the *Mahamad* shall be obliged to remit the amount annually, or at least every two years, in the following proportions, namely, for the *Kaal* of Jerusalem, eleven parts in twenty-four ; for that of *Safet*, seven parts in twenty-four ; and for that of *Hebron*, six parts in twenty-four.

2nd. As respects the offerings for *Cautivos*, the *Mahamad*, in complete *Mahamad*, may dispose of them, or of such part as they may think proper, for the redemption of Captives of the Jewish nation only, and not to liberate those taken for public or private debts, nor for any other purpose; but on any urgent occasion it shall be competent to the Meeting of the Elders to authorise the *Mahamad*, in complete *Mahamad*, to apply a sum from the said fund, in aid of any distressed Jewish Congregation, if at the time there be no claims on it from captives.

XIX.

Equality of Sepultures, and Honours to Deceased Persons.

As death makes no distinction of persons, it has been a very laudable custom in our Congregation, and one which we ought to preserve, not to make any distinctions among the deceased, whether in respect to the graves, or the honours conferred in Synagogue.

1st. All persons of either sex, and of whatever condition, being *Yehidim* or Congregators of this *Kaal* on dying, shall be buried in our *Beth-Haim*, following each other in rows, in the order of their burial, always excepting those who, according to our *Ascamot*, shall have incurred the penalty of not being buried in the *Carreira;* and for children there shall be made a separate row, between the rows of adults, as may be found necessary, observing that whoever shall be interred in a reserved grave, purchased before death, shall in all respects be considered as if buried in the regular *Carreira.*

2nd. In the measurement of the tombs to be placed upon the graves, there shall also be the same equality none exceeding six feet and a quarter in length, three in breadth, and one and a half in height, including the thickness of the stone in the rows of adult persons, except it be to cover

two graves, in the like proportions; and in the rows for children, they shall not exceed three feet and a half in length, one and a half in breadth, and one and a half in height, including also the thickness of the stone, and should any one exceed these limits, the party placing it shall be obliged to reduce it immediately without any excuse being of avail, and the Keeper of the *Beth-Haim* shall have to his charge to give notice to the *Mahamad* whenever any one shall put a stone exceeding the above limits, that they may order it to be altered; and the said Keeper shall have under his care to measure the ground for each grave before it is opened, in order that they may not take more space than two feet and a quarter in breadth for each grave of an adult, or three feet and three quarters if with a foundation and a half foot between each, and that each grave for children do not exceed one foot and a quarter in breadth, one quarter of a foot between each: the depth for an adult's grave being at least five feet, and for a child's at least four feet.

3rd. Each deceased person buried in the *Carreira* shall be accompanied to the grave by the *Hazan* of *Hebra*, and have the usual ceremonies performed in *Beth-Haim*, according to age and sex, and time of burial; an *Ashcaba* shall be said for such person in Synagogue on the following Sabbath, if it be not a day of festival, and during the days of the

Abelut in the morning, in case prayers are not read with *Minyan*, in the house of the deceased, or of the *Abelim*, and likewise on the mornings when it is customary to make the *Honras* in Synagogue, which are on the seventh day, the thirtieth day, and at the end of the eleven months.

4th. In the *Ashcaba* to be said in Synagogue on the first Sabbath after the burial, the relations of the deceased shall offer as customary, but if there be none, nor any one to offer in their stead, the *Parnas* of *Hebra* shall offer in such *Ashcaba*.

5th. An *Ashcaba* may likewise be said in Synagogue for any Jew not buried in our *Beth-Haim*, if any one desire it, and make an offering therein, but for the first time it shall not be done without permission from the presiding *Parnas;* and should there be two or more *Ashcabot* on the same day, they shall give precedence to those, buried in our *Beth-Haim*, and to those for men, over women, and where other circumstances are equal, to the person first buried.

6th. On each Sabbath afternoon *Ashcaba* shall be said for all those who have had the first *Ashcaba* in the customary manner, until the completion of eleven months after decease; likewise for all the deceased who shall have left, or whose relations have paid for them, a Legacy for the *Sedaca* of ten pounds or upwards, *Ashcaba* shall be said every month during the afternoon service; dividing their

number between the several Thursdays of each month, and likewise on *Kipur* night after the evening service, which shall serve for all the month of *Tisri*, and the *Mahamad*, in complete *Mahamad*, may include in this number any person appearing to them meritorious, even where no legacy has been left.

7th. On the three days on which it is customary to make *Honras* in Synagogue for any deceased person, there shall be lighted two large wax-lights at the *Echal*, and two on the *Theba*. No corpse shall be brought to Synagogue or to the *Medrash* before burial, for the purpose of receiving *Honras*, except that of the *Haham* of this *Kaal*, and only in that case, or for the death of a *Haham* of another *Kaal*, shall funeral sermons be preached in Synagogue, and then only with the permission of the *Mahamad*.

8th. The *Misva* of saying *Kadish* in Synagogue shall only be given to one having lost father or mother, during the first eleven months after their decease, and no *Ashcaba* shall be said for a person dying under thirteen years of age, except at the time of burial, and during the seven days of mourning, if required.

XX.

Prohibition against making Proselytes, against Clandestine Marriages, and Marrying with a Person of Another Faith.

1st. It is expressly prohibited to every *Yahid* or *Congregator* of this *Kaal* to persuade any person of another religion to change it for ours, or to circumcise or bathe, or assist in the circumcision or bathing of any such person.

2nd. It is also expressly prohibited to every *Yahid* or Congregator to contract marriage with a person of another faith, or to consent to any such person passing by his name, this being at once a high religious offence, and tending to the injury and disquiet of the congregation.

3rd. It is also expressly prohibited to all parties under the guardianship of parents or guardians, to contract marriage, or give or take *Kidushim* without their consent and sanction. It is also forbidden to any one in any way to act or assist in the celebration of such marriage. Nor is it permitted to any *Yahid* or Congregator to marry, except through the recognised officer of the congregation, and with the proper authority obtained from the gentlemen of the *Mahamad*.

4th. In all cases where it shall appear that parties seeking permission to be married have rendered

themselves unworthy of having the ceremony performed by the usual officer of the *Kaal*, the *Mahamad* shall appoint another person to officiate at such marriage.

5th. That any *Yahid* or Congregator intending to marry in some town or place in the country where there is a recognised Jewish congregation may, with the sanction of the gentlemen of the *Mahamad*, have his marriage solemnised by the *Hazan* of that congregation; but in all cases where the appointed officer for marriages, and the Secretary, as Registrar, shall have to attend in the country, their travelling expenses, and an adequate sum for their attendance, shall be paid to them by the person marrying at such distance.

6th. In case of violation of any clause of this *Ascama*, the gentlemen of the *Mahamad* shall have authority to inflict pecuniary penalties on the parties according to the nature and degree of the offence, but not exceeding the sum of twenty pounds. But in case it shall appear to them that the offence deserves exclusion from being *Yahid*, they shall submit the matter to a meeting of Elders for their decision.

XXI.

Register of Births, Marriages, and Burials.

It having been found highly important to have authentic registers to certify the dates of the birth, marriage, and death of persons belonging to our congregation, independently of the registry of the country, it is resolved as follows:—

1st. There shall always be kept in the *Mahamad* chamber a book, wherein the Secretary shall register, both by the Hebrew and English name, the day of birth of every son and daughter of a *Yahid* or Congregator of this *Kaal* by a Jewess, for which purpose early notice shall be given by the parent to the said Secretary of the day of birth of his son or daughter, which date is to be registered as well by the Jewish calendar as by that of the country. And the said Secretary shall be annually paid for his trouble out of the funds of the *Sedaca*, what the *Mahamad* may think proper; for the reimbursement of which there shall be charged to each person having a son or daughter one shilling on each occasion, to be placed to his account of offerings, except to poor persons who may be unable to pay it.

2nd. There shall also be kept a register of the marriages celebrated in our congregation, which

shall consist of a copy of the *Ketubot*, to be made in a book, either by the *Haham* of the *Kaal* or the other officer or officers of the *Kaal* whom the *Mahamad* may appoint for the purpose of marrying and preparing the *Ketubot;* which book shall be always kept in the *Mahamad* chamber, and each person on being married shall pay the cost of the stamps of his *Ketuba*, if any be payable, as also any other tax that may be imposed by government.

3rd. A register shall also be kept by the Secretary of the persons buried in our *Beth-Haim*, with the date of their burial, both by the Hebrew and common calendar; which particulars the keepers of the said *Beth-Haim* shall give in, every three months to the Secretary, and this register shall also be kept in the *Mahamad* chamber.

XXII.

Regulations respecting the Deputies of the Congregation.

It having been found beneficial to have a deputation to watch over our interests, and consult on what may conduce to our welfare; and a Board of Deputies composed of representatives from each of the Synagogues in London, and designated the "Deputies of British Jews," having been instituted for this purpose, be it enacted,

1st. That the deputation from our congregation to the said Board of Deputies shall consist of five gentlemen, to be chosen from the body of Elders or *Yehidim*, by the suffrages of the *Yehidim* at large. That on the non-acceptance, resignation, or death of any of the said deputies, the *Mahamad* (which shall be complete,) shall, within two months of such vacancy occurring, give public notice of the same, either by proclamation in Synagogue, or by any other means they may deem fit, and invite the *Yehidim* to meet at the *Mahamad* chamber on a day to be appointed for that purpose, to put in nomination any person or persons they may think proper to be elected a deputy or deputies; and that at an interval not exceeding fourteen days from such day of nomination a ballot shall be taken in

the said chamber for the election of such deputy or deputies, which ballot shall remain open from the hours of eleven to two in the day; and the person or persons having the largest number of votes (or, should the votes be equal, the eldest of those having such equal votes,) shall be declared elected, and proclaimed in Synagogue; that no proxies shall be admitted at such elections, nor any Elder or *Yahid* be allowed to vote, or be returned a deputy, who shall be in arrear with the Synagogue for more than twelve months *Finta* and offerings; and every deputy must be at least twenty-one years of age.

2nd. That the said deputies shall make observation of all legislative or municipal enactments, and take such steps as they may deem requisite, in order that no infringement upon the religious rites, customs, and privileges of the Jewish community may ensue therefrom. They shall also watch over the interests, and deliberate on what may conduce to the welfare and improve the political condition of the Jews in this empire; and for these purposes they may adopt the measures they may think meet, consult the best legal opinions, and call to their aid and advice, and obtain the co-operation of such persons as they may deem requisite and proper.

3rd. That the expenses which may be incurred shall be borne by our congregation, in the proportion which the relative number of our representa-

tives bear to the whole number of deputies, and shall be paid out of the funds of the *Sedaca*, the said deputies giving an account thereof to the meeting of the Elders; and at no time shall they incur an expense of which the contingent of our Synagogue shall in any one year exceed £100, without first obtaining the consent of the Elders.

4th. That at any time when the said deputies shall have occasion to interfere with regard to matters of a religious nature, they shall always do so under the advice and direction of the ecclesiastical authorities, with whom alone rests, as heretofore, the spiritual guidance of the community.

5th. That the period of service of the deputies shall be three years, at the termination of which they shall be eligible for re-election; and any appointment of deputies made in that interval of time shall only extend to the periodical election, the ballot for which shall always take place in the first week in the month of *Iyar*.

6th. That in any meeting of the Elders where the deputies shall declare that they have any matter to propose, the said matter shall have preference to be submitted immediately after those contained in the speech of the presiding *Parnas*; and at all times when the deputies shall request the *Mahamad* to call a meeting of the Elders, the *Mahamad* shall be obliged to call the said meeting for the time required.

7th. That the deputies shall, in the months of *Adar* and *Elul* in each year, furnish the *Parnas* president with a report of their proceedings, who shall lay the same before the next ensuing meeting of the Elders.

8th. That in all proceedings of the board of deputies relative to Legislative and Municipal enactments, and in all matters of importance, the board may (previously to taking any measures founded on such proceeding) specially report their intention to the *Parnas* president, who shall immediately cause such report to be publicly announced as open to the perusal of the *Yehidim* of the congregation.

9th. That in cases of emergency, when even a short delay would be fatal to the object to be attained, the deputies may adopt such proceedings as may appear to them in such case to be indispensable, and report forthwith to the *Parnas* president, who shall communicate the same to the *Yehidim*, as before mentioned.

10th. That on a requisition in writing, signed by ten of the *Yehidim*, addressed to the *Parnas* president, it shall be incumbent on him to convene forthwith a meeting of the *Yehidim*, to deliberate upon and to express their sentiments on any measures about to be proposed or undertaken by the deputies; and the president shall communicate the result of the deliberations of such meeting to the deputies.

11th. That the board of deputies shall be authorised to make official communications with the Government of the country in reference to all matters connected with the purposes of their appointment.

12th. That the said deputies shall have power to receive into their body representatives from any of the Jewish Synagogues in this empire, subject, however, to such regulations with regard to their proportionate numbers as may be determined upon by the board of deputies.

XXIII.

Regulations respecting the Properties of the Synagogues.

For the due security and preservation of the properties of the Synagogues, it is resolved,

1st. The real property of the Synagogues shall be invested in the names of seven Elders; whenever the said number shall be reduced by death or otherwise, to three, the Elders shall name others to complete the number of seven; and every such trustee shall sign a deed declaring that he holds it in trust for the use of the *Yehidim*, and at the disposal of the Elders by whose orders in regard to the said property they engage to abide.

2nd. That of the funds that have hitherto been bought, or that shall hereafter be bought with the amount of legacies left to the *Sedaca*, the interest or dividends alone are to be expended; the capital shall always continue permanent, and shall not at any time be sold, except it be to relieve the congregation from some urgent necessity, from which God protect us; and even then only by a resolution of the Elders at a meeting convened for that purpose, there not being any other fund or income to recur to.

3rd. When any sums of money shall in future

be bequeathed or given to the *Sedaca*, the *Mahamad* shall, before the annual meeting, invest them in government stock, as part of the fund of legacies, unless the persons who give or bequeath them, or their executors, declare that they are towards the annual expense of the *Sedaca*.

4th. A fund shall be maintained for the repairs of the Holy Synagogues and the buildings, for which purpose the Elders shall from time to time appropriate any sums which may be available out of income or arising from any other source.

5th. The securities belonging to the two funds above-mentioned of legacies and for repairs of the Holy Synagogues, likewise all others that may be the property of the *Sedaca* and of the funds under the administration of the Synagogue, shall stand in the names of four persons appointed by a meeting of Elders, and at any time when a vacancy may occur by death, or any other cause, the *Mahamad* shall report it to the Elders at the first meeting in order to the appointment of another person or persons to supply the vacancy. And it is declared and understood that all trustees in whose names may be placed any funds belonging to the Synagogue, or to the trusts under its administration, are bound to resign their trust whenever called upon so to do by a resolution of the Elders.

XXIV.

Distribution of the Monthly Allowances and Charities of the Sedaca.

The assistance of our Poor being one of the principal objects of *Sedaca*, and the provident administration of the said charity being of the utmost importance to the welfare of this congregation, it has been found necessary to establish the following regulations:—

1st. The charities of the *Sedaca* shall be administered by the *Mahamad*, assisted by the Board of Guardians, who shall have power to make rules and regulations for the administration of relief, subject always to the following restrictions.

2nd. No person or family can be admitted on the *Sedaca* list to have monthly or annual stipend, unless by a resolution of a meeting of the Elders; and that such person or family be of the Portuguese or Spanish Jews, or of others accustomed to congregate with us, and natives of this kingdom, or having resided therein at least five successive years; but where any person shall be upwards of sixty years of age, having at the same time the above-named qualifications, the *Mahamad* shall have authority to admit such person on the said list; and likewise they may admit, at all times, the widow of

any person dying in the receipt of monthly allowances from *Sedaca:* but no person who has married within three years shall be admitted on the said list of monthly stipends, nor entitled to receive any other assistance except *Matsot;* and all such as shall not have been married by the *Haham*, or by the person who officiates in his place, shall be excluded from all relief, with the same exception, for a period of five years, except on some very urgent occasion.

3rd. If any person or family of those admitted on the *Sedaca* list, or receiving any assistance therefrom, should desire to emigrate, the *Mahamad* may grant them as *Despacho*, to the amount of one year of the monthly or other allowance which they receive from the *Sedaca;* and if they desire to proceed to America or Asia, they may grant them to the amount of three years of the said monthly or other allowances: but in case the person or family receiving said *Despacho* do not quit this kingdom, or, having quitted it, return back, they shall be excluded from receiving assistance from the *Sedaca*, except *Matsot*, for the term of three years, having received the *Despacho* for one year, or for the term of ten years if they have received the *Despacho* of three years. To other persons a grant may be made sufficient to defray the expense of their passage to Holland or France, or the nearest port in the route of their destination.

4th. All persons receiving monthly allowances, or any other assistance from *Sedaca*, shall be obliged to attend Synagogue every Sabbath and Festival, and on other days of the week as much as possible; and whoever shall fail doing this, not giving satisfactory excuse to the *Mahamad*, may be condemned by the said gentlemen to lose part or the whole of his assistance from the *Sedaca* for the time that may appear to them just, not exceeding three months.

5th. Should any person pledge any monthly allowance or other benefit which he may receive from the *Sedaca* (except only to the Society of *Beth Holim*, to be admitted an invalid, the consent of the *Mahamad* being first obtained in writing), or sell the coals or *Matsot* given him, he shall be excluded from all benefit therefrom for such time as the *Mahamad* may think proper.

6th. And should any person summon the gentlemen of the *Mahamad*, or the Elders of the congregation, or any one of them as an Elder before any magistrate or court of justice, to complain of their not having answered his petition, or granted the charity he required, or any other complaint against our government, he shall be excluded from all benefits which he receives, or might receive from the *Sedaca* or Synagogue, until he have given satisfaction to the said Elders or *Mahamad* whom he has summoned.

XXV.

Administration to the Effects of Poor Persons Dying without Heirs.

As well as it is the duty of the *Mahamad* to distribute the money of the *Sedaca* amongst the needy of our congregation, it is also their duty to endeavour to receive what they can in reimbursement of the expense they may have been at, with any particular person, as far as they can do so legally. When any person receiving monthly allowance, or other assistance from the *Sedaca*, happens to die, without leaving wife, children, or grandchildren, the *Mahamad* shall endeavour to possess themselves of all the effects which such persons may leave, making an inventory thereof, and converting the whole into money, of which they shall enter an exact account in the books of the *Sedaca;* and from the nett proceeds they may deduct what the *Sedaca* expended for the deceased and pay the *Parnassim* of *Hebra* and of *Beth Holim* what those Societies likewise expended for the deceased; and the remainder shall be kept in reserve, to be delivered to any person who may afterwards appear, and to whom it may be proved to belong; otherwise the Elders may dispose of the same as they may think fit.

XXVI.

Disobedience to the Penalties of the Ascamot.

The better to secure obedience to the penalties imposed by the different *Ascamot*,

In all cases and at all times when any person shall be condemned by the *Mahamad*, in complete *Mahamad*, in any penalty, and shall not conform to the same within thirty days from the imposition thereof, no *Misva* shall be given him, nor shall any benefit from the *Sedaca* be granted to him except *Matsot*, but if at any time afterwards he shall profess himself ready to submit to the said penalty, and to what further the *Mahamad* shall impose on him, in consideration of the time he persisted in his contumacy, he shall be relieved from the above named penalties.

XXVII.

Regulation of the Dower left by Abraham Rodriques Marques.

The late Abraham Rodriques Marques, having left by Will one thousand pounds, that out of the Interest thereof the *Mahamad* of this *Kaal* should give annually a dower of fifty pounds to a female orphan, and the funds bought with this sum, being £1,157 5*s.* 7*d.* reduced 3 per cent. annuities, and £563 7*s.* 1*d.* consolidated 3 per cent. annuities under the administration of the Court of Chancery, to fulfil in the best manner the Will of the Testator, the following is resolved:—

1st. That the *Mahamad* shall annually cause notice to be given, one month before the said dower is to be granted, in order that any female orphan who is desirous of becoming a candidate may send in her petition, and the *Mahamad* shall give the said dower to such one of the candidates as may appear to them most deserving, or they may decide it by lot, in whichever way they may judge it advisable to determine, observing, however, that should there be among the candidates any one who can prove her affinity to the Testator, she shall be preferred to the rest, according to the express recommendation of the said Testator.

2nd. Should the person to whom the dower is allotted, not marry within two years with one of our *Yehidim* or Congregators, who shall be approved of by the *Mahamad*, she shall lose the said dower; and in no case shall the money be withdrawn from Chancery until such marriage be arranged, and the papers signed.

3rd. The *Mahamad* shall not dispose of any such dower, without there being sufficient funds in Chancery at their disposal for that purpose, and whenever, owing to parties not marrying within the limited time, there shall be enough for two dowers, the said *Mahamad* may give them away at the same time.

XXVIII.

Regulations of the School of Isaac Da Costa Villa Real.

The late Isaac Da Costa Villa Real having given in his life time certain funds for the establishment, with the interest thereof, of a school for the instruction of girls, the daughters of indigent *Yehidim* or *Congregators* of this *Kaal*, which establishment began in the year 5490, and the property now in existence belonging to this Institution being £2,565 11*s*. 8*d*. Consolidated 3 per cent. Annuities which stands in the names of four Trustees:—

1st. At all times when any of the said four Trustees shall be deficient, the *Mahamad* shall fill up the vacancy, and at no time shall the capital, or any part thereof, be expended, but its annual produce shall be applied for the instruction and cloathing of twenty girls, or as many as the funds will admit of.

2nd. The election of the master or mistress of this School shall be made by the said *Mahamad*, in company with the heirs of the said donor, who choose to be present thereat; likewise the *Mahamad* shall elect the girls to be admitted into this School, except that out of the twenty the said heirs of the donor may make choice of four; and for the task

of purchasing the clothing for the said girls, and whatever else may be necessary for this Institution, the *Mahamad* shall provide a person whom they shall pay out of the funds of the *Sedaca*.

3rd. And with respect to the age of the girls, the instruction they are to receive, and everything else concerning this charity, the *Mahamad* shall strictly follow the directions left by the deceased donor, which are written down in a book marked by himself, which shall always be kept in the *Mahamad* Chamber, to enter therein the account of the receipt and expenses of this charity, as also any new regulations which the *Mahamad* may think proper to adopt respecting it.

XXIX.

Regulations of the Legacy of Moses Lamego.

The late Moses Lamego having given, in the year 5517, five thousand pounds capital of Bank Reduced Annuities, for the *Mahamad* to pay over the interest of four thousand pounds annually to the administrators and treasurer of the Orphan Society, entitled *Shaare Ora Veaby Yetomim*, and the interest of one thousand pounds to be for the salary of an English master for the *Heshaim* Schools, according to his declaration, dated 30th *Tisri*, 5517: for the fulfilment of this pious intention, it is ordered,

1st. The said five thousand pounds annuities shall continue in the names of four trustees, under the conditions above specified.

2nd. The Schools of *Heshaim* having been abolished, the Elders, by virtue of the authority delegated to them by the deceased donor, resolve, that the dividends on the said one thousand pounds Reduced Bank Annuities be paid over to the Treasurer of the School of *Shaare Tikva*, during the pleasure of the said Elders, to be applied in aid of the payment of a salary to the English teacher.

XXX.

Regulation of the Society of Mahassim Tobim.

A Society entitled *Mahassim Tobim* having been established in this *Kaal* in the year 5509, with the approbation of the Elders of the Congregation, its intention being to assist our poor by lending them money to follow their trades, and to establish in employment the children of the said poor, which good purpose merits all the protection which the government of our Congregation can give.

The said Society shall be regulated by its Governors, who, to be admitted, shall always be approved of by the *Mahamad;* and to all general meetings held of the said Society, the Gentlemen of the *Mahamad* shall be summoned, and have a vote therein.

XXXI.

Regulation of the Institution of Shaare Tichva.

The schools under the management of *Heshaim* having been abolished, and a society established in lieu thereof, under the name of *Shaare Tickva*, for the support of a Spanish and Portuguese Jews' Charity School, for the education of the youth of our poor in the principles of our holy religion, the Elders of the Congregation, anxious in every way to promote so laudable a purpose, have resolved,

1st. That the said Institution of *Shaare Tickva* be administered by Governors chosen by its own members, and subject to such regulations as they may from time to time think it advisable to adopt.

2nd. That a *Nedaba* for the said Society be made annually, on the day of *Kipur*, and offerings at any other time.

3rd. That a grant in aid of the said Institution be proposed at every annual meeting of the Elders.

4th. That the *Mahamad* be always considered honorary Governors, and be summoned to all meetings, and individually have a right to vote on all occasions, although they may not be subscribers to the Charity.

XXXII.

Institution of the Yeshiba of Assifat Haberim.

The late Benjamin Mendes da Costa and Isaac de David Levy having in the year 5522 given £30 a-year, Long Annuities, to support a *Yeshiba* entitled, *Assifat Haberim*, which fund, in the year 5590, was, by a resolution of the Elders, converted into £632 reduced 3 per cent. annuities, to fulfil the good intentions of the donors, it is ordered:—

1st. That the said fund of reduced 3 per cent. annuities shall always continue in the names of four persons, and on the death of either of them the Elders shall appoint another to supply the vacancy; that the interest and annual proceeds thereof shall be distributed among the students who shall attend the said *Yeshiba* two nights in each week, which shall be Monday and Wednesday, two hours and a half each night, from eight days after *Sucoth* until after *Purim*, except on holidays or fast days, to read therein *Arambam* and his Commentators.

2nd. The distribution of the said money, as well as the election of persons to belong to the *Yeshiba*, shall be vested in the Treasurer and *Parnas* of *Heshaim*, whose duty it shall be to perpetuate this good purpose.

3rd. And if any person should be inclined to give or leave any sum for the benefit and increase of this *Yeshiba*, provided it be not to alter its object, the same may be accepted and added to its funds.

XXXIII.

Gift of Moses Lara for Benevolent Purposes.

The late Moses de Benjamin Nunes Lara, having in his life time placed in trust and presented to the Congregation certain funds and effects, to be applied in the establishment of various charitable and other objects, to take effect after the demise of himself and his wife, and the Elders having accepted the same under the conditions stipulated by the benevolent donor, as set forth at length in a Deed of Trust, bearing date the 13th December, 1827, which is deposited in the archives of the Synagogue, for the due execution of such Trust in conformity with the intentions of the deceased, it is resolved:—

1st. That the said funds and effects now standing in the names of four trustees, shall always continue invested in four names, and on the death or resignation of any of them, the Elders shall appoint another to fill up such vacancy, so that the funds may always remain in the names of four trustees.

2nd. That the entire management and disposition of the interest of said Trust funds shall, in conformity with the stipulations of the said donor, be placed under the administration of the Gentlemen of the *Mahamad*, together with the said four trustees, who shall be designated, "The Special Committee for Benevolent Purposes."

3rd. That the said Committee shall, in the administration of the said Trust funds, follow the orders and directions set forth in the aforesaid Deed of Trust, both with regard to the institutions to be established, and the persons to be selected for the benefits thereof, and conform in every respect to the instructions laid down.

4th. That the Gentlemen of the *Mahamad* shall lay before the Elders, at every annual meeting, a statement of the funds of this Trust, and of any additions or alterations which may be made therein by virtue of the powers delegated to them.

XXXIV.

Trust of the late Judah Guedalla.

The Elders of the Congregation having by their resolution, confirmed on the 28th Tebet, 5616, accepted the Trust of £3,000 Consolidated 3 per cent. Annuities, presented by Judah Guedalla, Esq., for certain religious and charitable purposes (which sum has been placed in the names of Trustees)—in order therefore to fulfil the pious intentions of the donor), it is hereby enacted :

1st. That the dividends on £2,700 consols, part of the said capital, be applied as follows—£60 15s. per annum to the payment of the students in the *Yeshiba*, or College, founded by the donor in Jerusalem, entitled *Beth Guedalla*, to be remitted half-yearly, say, in the months of *Adar* and *Elul*, in each year, according to the agreement made with the *Rabbanim*, which agreement is deposited in the archives of our Congregation, and that the residue of the said dividends, after defraying all incidental expenses of the College, including those of administering the Trust, shall accumulate, and from time to time be applied to such purposes connected therewith, as in the dis-

cretion of the Trustees and Gentlemen of the *Mahamad* may be deemed advisable.

3rd. That the interest or dividends on £300 consols, other part of the said capital of £3,000 Consolidated, 3 per cent. Annuities, shall be paid annually in the month of *Elul*, to the Committee of the National and Infant School, to be by them applied in the purchase of articles of clothing for the children in that school.

4th. That the management of all matters connected with this Trust shall be vested in the Trustees, jointly with the Gentlemen of the *Mahamad*, who shall keep a due record of all its proceedings, and report thereon annually to the Meeting of Elders.

ALTERATIONS MADE IN ASCAMOT

Since their revision in the year 1872.

ASCAMA IV.

Regulations respecting Beth Haim.

Clause 1.—The words "and guards for the safety of the bodies" omitted.

Clause 5.—Rescinded, and the following substituted:—

> "That the Keeper be responsible for the due care of the Ground."

ASCAMA V.

Meetings and Duties of the Mahamad.

Clause 4.—Rescinded.

Clause 10.—The word "January" substituted for that of "Kislev."

Clause 11.—Rescinded.

ASCAMA VI.

Meetings of Elders of the Congregation.

Clause 3.—Rescinded.

Clause 5.—Rescinded.

Clause 10.—The following words omitted:—

> "And if at the opening of any Meeting there should not be the said number present, the absentees shall be fined or excused at the next Meeting."

ASCAMA VIII.

Elections and Regulations respecting the "Noibos de Ley."

Clause 1.—Rescinded, and the following substituted:—

> "The *Mahamad* shall annually elect, at least eight days before the Sabbath preceding *Rosh Ashana*, two *Yehidim* to serve as *Hatan Torah* and *Hatan Beresheet;* the elder

of the two elected being *Hatan Torah*, and the younger *Hatan Beresheet*. And the *Mahamad* shall at the same time elect two other *Yehidim* to serve the said offices in the Branch Synagogue. And the elections shall be proclaimed in the two Synagogues on the Sabbath preceding *Rosh Ashana*."

Clause 3.—Rescinded.

Clause 4.—Rescinded, and the following substituted, to be numbered 3:—

"That in case of non-acceptance by those elected, the said *Misvot* shall be fulfilled by any persons offering themselves, who shall be approved by the *Mahamad*, and if no one so offers, then by the Members of the *Mahamad* themselves."

Clause 5.—Rescinded, and the following substituted, to be numbered 4:—

"That in case any person, after his election to this *Misva*, should lose by death any relation for whom he or his wife should take *Abel*, he shall be exempt from serving, and his place shall be supplied as declared in Clause 3."

ASCAMA XI.

Elections and Duties of the Officers of the Kaal.

Clause 3.—In the 3rd line, after the word "*Mahamad*," to omit the word "and"; in the 4th line, after the word "appointed," to add the words, "and of the Board of Guardians"; after the words "*Rosh Hodesh*" to add the word "and"; after the word "Officers," to omit the remaining words of the Clause.

Clause 5.—After the word "Committees," to add the words, "and Meetings of the Board of Guardians."

ASCAMA XIV.

Elections of the Parnassim of Yeshaim, Yebra, Terra Santa and Cautivos.

In this *Ascama* the portions relating to *Cautivos* rescinded.

ASCAMA XVIII.

Regulations of the Offerings for Terra Santa and Cautivos.

In this *Ascama* the portions relating to *Cautivos* rescinded.

ASCAMA XXIV.

Distribution of the Monthly Allowances and Charities of the Sedaca.

Clause 1.—Rescinded, and the following substituted:—

"The charities of the *Sedaca* shall be administered by a Board of Guardians, consisting, (1st) of not more than twelve Members to be elected by the *Yehidim* from their own body; (2nd) the Gentlemen of the *Mahamad* for the time being. The Board of Guardians so constituted shall have power to add to their own body Representatives of the following Institutions, provided satisfactory arrangements can be made with them, *viz.*:—

Mehil Sedaca.
Honen Dalim.
Mahasim Tobim.
Trustees of the Lara Fund.

Clause 2.—Rescinded, and the following substituted:—

"No person shall be deemed eligible to receive relief except they be of the Spanish and Portuguese Jews, or others accustomed to congregate with them."

ASCAMA II.

Regulations respecting the Finta and Election of Fintadores.

CLAUSE 1.—The word "Sebat" substituted in lieu of the word "Tebet."

CLAUSE 3.—The words "1st Adar" substituted in lieu of the words "15th Sebat."

CLAUSE 4.—The words "25th Sebat" substituted in lieu of the words "10th Sebat."

March 12th, 1882.

A Resolution passed abolishing all Fines for non-acceptance of Offices and non-attendance at Meetings.

ASCAMA I.

Election of the Parnassim and Gabay of the Kaal.

The following Clause added:—

"That any *Yahid* elected to the office of *Parnas* or *Gabay* shall only become an Elder of the Congregation when he shall have accepted and duly served the office."

ASCAMA VI.

Meetings of Elders of the Congregation.

CLAUSE 2.—Rescinded, and the following substituted:—

"Every third year there shall be an election of Two Elders to act as President and Vice-President of the Chamber of Elders. The President shall preside over their Meetings, and in his absence the duty shall devolve on the Vice-President. The election shall take place at the last Meeting of the Annual Session, and be for a term of three years. The said President or Vice-President shall be referred to on all disputed points, and his decision on such points shall be without appeal. The President for the time being shall declare the votes on every question, and vote himself only when the numbers are equal, as provided for in Section 9. Whenever at any Meeting the said President and Vice-President are absent, the first business entered upon shall be the election of an Elder to preside in their stead for that Meeting only. In case of a vacancy in the office of President or Vice-President, by resignation or death, such vacancy shall be filled up at the first subsequent meeting, and the Elder so elected shall continue in office during the remainder of the said term of three years. The election of President and Vice-President shall be made separately and by ballot, and the two Elders having respectively the largest number of votes shall be declared duly elected President and Vice-President respectively."

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